natives. Life lies below this grade of mentality. Life is the enjoyment of emotion, derived from the past and aimed at the future.'

Whitehead goes on to say that mentality is merely latent in the patterns of activity studied by physicists and chemists; ' In the case of inorganic Nature any sporadic flashes are inoperative so far as our powers of discernment are concerned. The lowest stages of effective mentality, controlled by the inheritance of physical pattern, involve the faint direction of emphasis by unconscious ideal aim. The various examples of the higher forms of life exhibit the variety of gradesof effective-ness of mentality. In the social habits of animals there is evidence of flashes of mentality in the past which have degenerated into physical habits. Finally, in the higher mammals, and more particularly in mankind, we have clear evidence of mentality habitually effective. In our own experience, our knowledge consciously entertained and systematized can only mean such mentality, directly observed. . . . The energetic activity considered in physics is the emotional intensity entertained in life. . . . Existence is activity ever merging into the future.'

The reader may ask : Why classify Haldane and White-head in the holistic group ? Well, Haldane himself pro-claims his nearness to Smuts' Holism, and especially insists on the unity of the organism: ' For personality, the unity which it implies is, like the unity of life, active and directly present in the details of perceived experience.'

And: ' The life of an organism must be

regarded as an objective active unity which embraces its environment, and manifests itself not merely in the mutual relations between the parts of the organism itself, but also between the organism and its environment.' Yet Haldane